shed with a roof low enough to /43/ give good protection from the sun. Some villages are placed at right angles to the road; others follow an L or Y plan, with several minseñ. Family "allotments" are separated by hedges of euphorbia, castor-oil plant, hibiscus, and bougainvillea. Sometimes one comes across sheepfolds, although in old-style (and most contemporary) villages small livestock roam at will. A village often includes a guesthouse (ayak).

In building operations the man generally takes charge of the framework and the laths, leaving to the women the preparation and application of the banco /clay daub?/. But European-style huts with their elaborate door frames and often cement floors are more and more the work of specialized artisans, who are paid to supervise the family labor provided by the owner. These men have nevertheless preserved, along with the English term "mason," the old name nloñ nda, literally, hut-weaver, which goes back to the time when huts were made of sewn bark (1).

1. The dwelling continues to evolve: framed doors, windows, and shutters are in general use today. The dimensions of the buildings lead to the construction of a real frame. Finally, to possess a sheet-iron roof is a sign of wealth. In recent years there has arisen a real passion for the improvement of dwelling: in the Cameroons we may estimate that 10 percent of the dwellings now built in the bush are the most modern type. (J.B.)

2. Groupings and Relationships

The main divisions of Pahouin society are both exactly defined in the minds of its members themselves and at the same time uncertain for the European observer, who is constantly tempted to state them clearly in organic forms accessible to his "logic" and who is hindered by the variations or the dialectal confusions of Pahouin terminology. Father Trilles, basing his observations on the Fang of Gabon alone, reached a sort of palaeontological reconstruction of the "Fang nation," extremely theoretical, yet not without basis

however, since traces of it can be recognized in the contemporary movement for Pahouin Regrouping represented in the Cameroons by the U. T. N. K. party (N'Tem Kribi Tribal Union). Such /theoretical/ constructs are still rather risky in our present state of knowledge, and it is better to limit ourselves to a pure and simple description, resorting as little as possible to interpretation, which in any case should be done with hesitancy.

I shall therefore limit muself here to the attempt to perceive Pahouin society on three essential structural levels, while emphasizing again the necessarily arbitrary and incomplete nature of such a proceeding.

These three levels are the most easily perceptible to the European observer and at the same time the most significant, apparently, in the eyes of the Pahouin themselves. These are, what I shall call, for lack of anything better and because they are the terms particularly retained by the administration, the tribe, the clan, and the extended family or village family. Something will also have to be said about intermediate structures such as lineages, segments /fractions/, and village groups, and a little more on the subject of the household or limited family, whose importance is increasing. /44/

a. The Tribe

I designate as "tribe" what Trilles calls "group," while he keeps the term "tribe"—as do many observers in Gabon—for what I call "clan." This is because in southern Gabon there is only one "tribe" in the sense I understand, that of the true Fang, or Fang-Fang as Spanish writers call them.

I know of no Pahouin word specifically denoting tribe, Trilles uses the expression mfulane meyoñ, that is, "all of the clans together." In fact, and this is no doubt significant, the term most commonly used is ayoñ, which also denotes what I call clan. Mfulane meyoñ is used particularly when there is occasion to specify that one is referring to a higher structural level, sometimes also referred to as ngum ayoñ, "the clan as a whole," or meyoñ mese, "all the clans." (1) Nevertheless, the tribe is indeed a reality, in spite of this

1. American translators of the Bible have used ayoñ for "people" as well as for "tribe" and "realm."